THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

THE following discourse was delivered by President Joseph F. Smith at Syracuse, Davis County, on Sunday, August 22, 1897.

I feel grateful this morning for the privilege that we all enjoy of meeting together on the Sabbath day, where we may call in the wanderings of our thoughts and concentrate them for a little season upon our spiritual duties. From the very nature of the responsibilities that rest upon us, a large portion of our time is devoted to providing for ourselves the temporal things of life; and it is only on occasions like this that we are enabled to throw off, to a certain extent, our worldly cares, our daily toils and labors, and place our thoughts upon some things that are higher and more important to us than the temporal affairs of life are. I am aware that it is a difficult matter to make people sense the fact that there is something more beneficial and of greater importance to us than "bread and butter." There are a great many people in the world who esteem riches and the temporal things of life of greater importance than anything else. When such a thought arises in my mind, I hasten to call the fact to remembrance that, long as we may live in this world, our lives are but short. In looking back over my own experience, which has been only very brief in comparison to some men's, I can see how very many of the acquaintances of my youth and of the men who officiated in responsible positions then, have passed away, and how very few of them remain today. By far the greatest number of my early acquaintances are now beyond this vale of tears, in another sphere of action. And this has not been confined to those that were prosperous, nor to those that were less favored in temporal things; this lot has befallen the great and the small, the learned and the unlearned, the leaders and those who were led. The faces with which I used to be so familiar have passed beyond the veil, and now I see growing up around me other generations—young men and

young women who in a few years will occupy the positions that are now held by the leaders of the people, while we in our turn will have passed to the other sphere. This proves to me that the affairs of this world are of comparatively small importance in consideration of the great things that are to come to us in the future. Our lives here cover but a few years. When a man gets beyond 60 years of age he begins to feel the weight of age resting upon him, and both his body and his mind are weighed down by the responsibilities and labors of his life. He commences to look over on the other side and to consider that his days are shortening, and that his turn will come soon. Now, it seems to me that if there is anything which ought to bring to our minds the great importance of preparing ourselves for that state which all nature and all the evidences of the divine power go to prove is immortal and eternal, it is the fact that our lives are so brief here, and that whatever extent of power we may possess here it is only for a very brief space; it is not ours by right, but it is loaned to us for the time being. Whatever influence or power we may have in this world—gold, or silver, houses or lands, or whatever else we may set our affections upon—they are ours only for a few moments. This proves to me, and it ought to prove to every intelligent man, that the earth and the fullness thereof belong to God, and not to us. No matter what we may gather together of this world's goods, we can only use it for a little while. By and by we will be called away from it, and it will be left to our successors, or it will perish and fade away. Then, I say, while it is a good thing to have comfortable homes, and while it is encouraging and calculated to fill our hearts with joy and gratitude to be surrounded by that which is needful in this world, and while God designs that we should enjoy all these blessings to the full extent of our necessities, yet there is something that is of more importance to us than these temporal things. And what is it? It is a knowledge of the principles which pertain to immortal life, a knowledge of the principles which pertain to the government of God among the children of men, a knowledge of those principles which are calculated to make pure men and women of us, to exalt us in the scale of intelligence, to make us pure and noble-minded, and to influence us to feel for others as well as for ourselves.

God has taken the pains in this dispensation to reveal to us the fullness of the Gospel, which deals with these things, which teaches to men this principle of self-sacrifice for the good of others, and which teaches us that we are doing ourselves good when we are doing good to other men. As President Cannon said, this feeling is almost extinct in the world. Now-a-days you find almost every man struggling for himself and for his immediate associates. If a man happens to have a family, his whole thought is for himself and for his family; and he cares not how he may get wealth, so he gets it. Too many in the world are so bound up in themselves and so illiberal in their souls that they are not even willing to struggle for any but themselves. You find thousands of men to-day who, to gratify their own lust, would ruin hundreds if it were in their power, while they would not turn their hand over to build up, to save, to bless and to comfort anybody but themselves. There are many who live upon that prin-

ciple. They live apparently for that which they can obtain and use upon their own lusts and for the gratification of their own desires in this world, and they do not care for anything beyond it. What will be the condition of such men when they stand before the Judge of the quick and the dead to give an account of the deeds done in the flesh? Will it not be said "Take from him that which he seemeth to have, and give it to him that hath"? "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." The duty of mankind, as I understand it, under the holy Gospel which we have received, is to protect the innocence, the virtue, the honor and the rights of all men and women as jealously as we would protect our own. That is the great principle that is taught us in this Gospel of freedom and liberty that we have received from the Lord in our day and generation. And when you talk about the Priesthood and the servants of the Lord trying to take advantage of the people, trying to fasten upon their limbs and minds chains, and to bring them into bondage, I ask you what have they been doing all the time that they have been laboring for the cause of Zion? Have they not been trying to make men free? Have they not been trying to teach men the principles of righteousness and truth? Have they not been trying to make men pure and Godlike? Have they not been continually seeking the welfare of the people, the building up of Zion and the establishment of the kingdom of God in the earth? What did Joseph Smith do all the time he lived after God revealed Himself to him and he became an instrument in His hands of bringing forth the Book of Mormon and the revelations contained in the Doctrine and Covenants? Did he seek to trample upon the rights of the people or to curtail them in their privileges? Did he seek to fasten chains of superstition and bondage upon them? No. He sought to strike off from their minds all the shackles of tradition and superstition, and to instill into them pure principles of knowledge, truth and understanding which came from God. He taught the people correct principles, that they might be able to govern themselves. He gave as a reason why he could control so many people so effectively, that he taught them correct principles and they therefore were easily governed. When you teach the people true principles and they obey them they need no governors or rulers, because they are united, they see eye to eye, and they seek each other's good. When the Spirit of God is with a people they do not need rulers, and they will not have rulers. There are no rulers in Zion. There are teachers, exemplars, counselors and advisers, but there are no rulers. There is nothing so dangerous that I can conceive of as a man attempting to become a ruler in the midst of the Latter-day Saints. When a man undertakes to rule, he is on dangerous ground, and unless he repents of that ambition he will assuredly fall. The Lord has not called us to be rulers in the midst of the people; He has called us to be teachers, to be exemplars, to exhort, to admonish, reprove, counsel, and to guide the people in the ways of truth and righteousness, and to say to the people, "Follow us as we follow Christ." That is what the Lord requires of His servants. And we are not seeking to fasten shackles upon the Latter-day Saints;

but we are seeking to make them free, by the reception of truth in their own hearts, that they may be free from sin; and when a man is free from sin, he is a free man indeed, for he then becomes a son of God, and he is not in bondage to error, or to darkness, or to any foul spirit, because the liberty wherewith God has surrounded him has made him free indeed. Therefore, you need not be afraid of your brethren. Even if they should attempt to counsel you sometimes with regard to temporal matters, you need not be afraid of them, because if they ever deign to counsel you on such matters it will be according to the light and wisdom they have received from God for your good, and not for your hurt. They are not going to advise you for your hurt; they are not going to wrong you; they are not going to lead you into traps; but they are going to lead you out of traps, and enable you to escape the pitfalls that are dug for your feet. They may try to cut you loose from the leading strings of designing politicians, of atheists, and of unbelievers in God and the truth, that you may be led more fully by the spirit of the Gospel of Jesus Christ. You do not need to be afraid of President Wilford Woodruff, you need not be afraid of Brother Cannon, nor of Joseph F. Smith, because we are not here to injure you, or to counsel you to do that which is not right in the sight of God, neither are we here to deprive you of any privilege or right that God designs you should enjoy—and He designs that you should enjoy all rights and all privileges, and that you should be a free people, and the richest of all people upon the face of the earth. As we were going home last night, one of the brethren remarked how true the saying of the Lord was that we should be the richest of all people; he said it was indeed true. Poor as we may seem to be, there is not another people of the same number gathered together anywhere in the world, with a community of interest, that are possessed of so many blessings and are so universally surrounded with the favors of heaven and earth as are the Latter-day Saints. There is not another people on the face of the globe, to my knowledge, that possess their own homes to the extent that the Latter-day Saints do, nor another community in the world that possesses as many of the comforts and blessings of life as this community. A greater percentage of them own their own homes, are better clad, better fed, better housed, more intelligent, and are nearer God than any other people that I know of. Take all the different churches as you find them, and they cannot show a parallel to this Church in this regard. They may show very rich men, and a larger amount of property in the hands of a few; but among them wealth is not so evenly distributed as you find it among the Latter-day Saints. What does that prove? It proves that the leaders, the teachers and the counselors of this people have been wise leaders and counselors, and they have sought to establish sound doctrine and principle in the hearts of the people. They have sought to teach them industry, economy, prudence, and abstinence from every practice and appetite injurious to them. They have sought to teach them love, charity, kindness and forgiveness one towards another. Indeed, they have sought to teach them the truth. And as far as the people have learned to listen to their teachings and have adopted their instructions and counsels, they

have prospered for God has blessed them, and they have their own homes and an abundance of this world's goods. This is what God designs they should have, and more abundantly, too, if they will only be wise in the use of it and still remember Him from whom these blessings come; for it would be sinful to forget the Giver of the gift in the enjoyment of it.

Another thing: Men that have been true to the principles of the Gospel, and to their wives and children, God has prospered and blessed them; their fruit has not cast itself before its time, and it has not been destroyed by the devourer. The blight and the mildew and the curses that infest the earth when God is displeased with men, have not followed and rested upon those who have been faithful and diligent in the performance of their duties. Any man would be foolish to say that God will bless the idler, and him who squanders his time, and who does not seek wisdom in the direction of his labors. It is not expected that God will bless such people as this. When a man seeks the spirit of wisdom and of inspiration from the Almighty, he will cease to sleep longer than is needful; when he toils he will not become so absorbed in the accomplishment of his purpose that he will labor unwisely and until he destroys his physical energy and vitality, but he will take proper rest, and will not run until he faints. Thus he will direct himself in the channels of wisdom, economy, industry, patience and perseverance, and God will give him the increase; the earth will yield in its strength for him, his flocks and herds will prosper, he will be blessed in his basket and in his store, he will be blessed when he lies down and when he rises up, when he goes out and when he comes in, and the Lord will build him up, because he has the fear of God before his eyes, because he loves his neighbor as he loves himself, and he is not praying: "O Lord, bless me and my wife, my son John and his wife; us four, and no more. Amen." Such a man does not pray in this way, but he prays for the welfare of Zion, and the longevity of these men who have been raised up of the Lord to be our leaders, our counselors and our advisers in the principles of the Gospel. He prays for his neighbor, and he will drive the cattle out of his neighbor's stackyard to save the property as he would save his own. He will not rob his neighbor of his water rights, no matter how badly he may need the water himself. But he will keep the commandments of God and do his duty as a Latter-day Saint. When, however, a man has the spirit of evil in his heart, when he is overcome by selfishness and by covetousness, look out for him; for he may steal your water, he may pull down your bars and let the cattle into your fields, in order to keep them out of his own, and he will do anything in the world to build himself up whether it be at the expense of his neighbor or not. That is the way men do who are actuated by the spirit of man. But Latter-day Saints do not that sort of thing. They are taught better; they know better; they live above such groveling, contemptible and wicked conduct. Instead of that, they seek to do good to their neighbor, and build up Zion, as well as do good to themselves. This is what we are trying to teach you, for the Gospel inspires us to do this. We are trying to teach you to be united, to love the Lord, to help your neighbor, and to love your wives, and your husbands, and your

children. We are not only trying to teach it to you by word of mouth, but also by examples as God gives us the wisdom to do it. Now, if any of you can show me where I can do better than I am doing in the government of my family, or in my conduct toward my neighbor, or in anything that I have to do, I will thank you from the bottom of my heart if you will come to me as a brother and show me where I can do better than I am doing. My aim is to do better, to become a better man, to rise out of the foolish, groveling things of this world and get on a higher plane, and to find out something that will be beneficial to me after I have done with this mortal condition. I want to be able to meet God my Father when I get through with this mission that I am on here, and say to Him, "Father, I am clean. I have not the blood of my kindred upon my hands, neither is there found upon my skirts the blood of men. I have sought to do my duty, to warn the people, to bear testimony of the truth." I want to meet Him with a conscience void of offense. For I believe in God my Heavenly Father; I believe in Jesus Christ, His Son, and I believe in the doctrines that He taught, and I believe further, that the world to-day, in what is called the higher criticism of the Bible, is trying to do away with the doctrines and teachings of Jesus Christ because they cannot look upon these doctrines and the examples of holy men of old without shame and confusion. They do not do the things that Jesus commanded, and they know they do not. The ministers seek to become popular, and they dare not come before their congregations and reprove them for sin and show them where they are in error and darkness. They have to come before them with eloquence, to tickle their fancy; they have to praise them instead of condemning them for their wicked deeds. If they did not do it, their congregations would very soon discharge them and hire somebody else. They know this, for they teach for hire and they divine for money. They are without authority from God, and they speak as the scribes and the pharisees and not as one sent from God. The men that teach in this Church teach as men having authority from the Almighty. They teach the truth. They are called of God, and if a man sins they dare to tell him so. I dare to say—and I do not care who it strikes; if it hits me or anybody else, it makes no difference—I am opposed to Sabbath-breaking. It is wrong. It is contrary to the law of God. It is a transgression of the commandment of the Lord. I am opposed to men, women and children going to pleasure resorts on the Sabbath day. And if I should do it myself, it would be in violation of my conscience and of the promptings of the Spirit of the Lord to me, and I should come under condemnation. I believe it is wrong to visit saloons, to drink and guzzle beer, and wiskey and strong drinks; and men that are addicted to that kind of thing are transgressing the laws of God, and they are neither Christians nor gentlemen when they do such things as that, because a man that will violate the laws of God cannot be a Christian. The laws of God require men to be virtuous, to be respectful, to be honorable, to be honest, and to be pureminded, and therefore a man who will trample upon the laws of God is neither a Christian nor a gentleman. I do not believe it right to swear or take the name of God in vain, and any

man who does it is under condemnation before the Lord, and the Lord will not acknowledge him if he does not repent, neither will the Lord prosper him. Though he may seem to prosper and thrive like a green bay tree, yet there will come a time when he will be cut short, and his progress and growth will cease; whereas, the man that observes the commandments of the Lord and does right, there will be no end to his increase and no termination to his prosperity. He will prosper in time, and he will prosper in eternity. He will secure in time the blessings of eternity, and he will store up in his mind treasures that moth and rust cannot corrupt, and that thieves cannot break through and steal. He will become like Christ in his nature, in his spirit, in his conduct, in his aspirations, and therefore where Christ is he will go and all that God gave him in this world he will take with him there, and the Lord Almighty will secure to him all the blessings that He gave to him in this life. I do not believe that men can approach God acceptably that are not true and kind to their wives and children. I believe that men who desert their wives and neglect their children and cast them off, are under the curse of God, and will eventually reap His wrath, if they do not repent.

These are a few things of the Gospel of Christ that we believe in. May God bless you, and peace abide with you, and may the truth sink deep into our hearts, and may we be lifted up by it above the groveling things of this world. May we learn to know that there is something more important and of greater value to us than houses and lands, gold and silver, or the riches of the earth; for these will perish by and by, and you will die, and you cannot take a penny with you. Therefore, do not set your heart upon riches. Do not set your affections upon those things that we build with our own hands and that we gather together by our own energies. Set your heart upon the Lord, upon the truth, upon doing right and forsaking evil, cleaving unto that which is god-like, manly, and calculated to produce true liberty and freedom in thought and action. Do this and the Lord will bless you all the day long, and you will make your calling and election sure, which may God grant, in the name of Jesus. Amen.

THE moral element is largely, if not generally, ignored by men in discussions of trade, politics, art, literature and government. Self-interest is all dominant. The various forces involved are considered wholly as dismissed, or held in abeyance. Statecraft takes the direction solely of governmental exigency. War erects a similar standard of conduct. Necessity is made to atone for the most flagrant violations of justice and right. But the moral law is not a matter of expediency. Its requirements cannot be annulled or set aside according to man's arising in individual, national or commercial requirements. God will not abdicate His throne. Vain is it to repudiate the equities in our dealings between man and man and between nation and nation. It is the morality involved which gives character, life, power and permanence to the settlement of all individual and national problems.—*Presbyterian.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 11, 1897.

THE SAINTS SHOULD EXPECT TRIALS.

Although the Saints are often told that the Lord will try their faith, their trials come in such a way and at such a time that they are scarcely prepared to recognise them as the ones to prove their integrity. They may perhaps be expecting that their trials will come in the way of abuse or persecution; and they will prepare to endure all trials of this kind. Or, if they cannot endure them, they may be able to escape from them by going to Zion. But their worst trials may come to them after gathering with the body of the Church; and these trials may be of such a character as to cause them to almost doubt that the Lord has anything to do with the system which they have embraced.

Persecution is no hard trial to some, they rather enjoy it, if it is not too severe; and it often tends to strengthen their faith. Frequently Saints have their faith tested in ways that they do not expect, and they wonder why it is that they have to endure such trials. They cannot see that the experience they have to pass through is for their good. It does not appear to them that the hand of the Lord is directing it; and this is just what makes the trial so keen.

Every Latter-day Saint should expect to have his faith tried at some time in his life; and of whatever nature the test may be, it will no doubt be as much as he can do to endure it.

The Lord's chosen people of all ages have been tried. The scriptures tell of the trials that some of the ancient prophets endured—such great and good men as Abraham and Job. The Savior Himself while upon the earth passed through such an ordeal as no other man has been called upon to endure. It appears from the record that His agony while praying upon the Mount of Olives was as much as He in His mortal body could bear, for He said "Father, if thou be willing remove this cup from me: nevertheless not my will, but thine, be done."

The trial of Abraham was such that, had his faith not been so great, he would have been unable to bear it. He might have found many excuses for not obeying when called upon to sacrifice his son Isaac as a burnt offering. It was through this son that he was to become the father of an innumerable posterity, and how could this promise be fulfilled if he obeyed this call to sacrifice his son? Again he might have excused himself because it was wrong to kill. But Abraham showed his willingness to obey the Lord's will, no matter however unreasonable it may have

appeared to him. Such full confidence in Him is what the Lord desires His children to have, and to get it they must pass through severe trials.

E. F. P.

CAMPBELL, M. BROWN, writing from Lübeck, Germany, November 1, 1897, says: "We have received the written permission to hold meetings and to give out as many tracts as we wish. We do not even have to notify the police when we are going to hold our meetings. We have held two meetings and have had strangers present at each of them. In the past the Elders laboring in Germany have had to obtain special permission each time they held a meeting. Of late the missionaries in other places as well as in Lübeck have received permission to hold meetings as they choose. It appears from these facts that from time to time greater liberty is being granted our Elders to preach the Gospel in that great empire."

ARRIVALS.—The following named Elders from Zion arrived in Liverpool on November 10, 1897, per American Line steamer *Waesland:* For the British Mission—Richard H. Hamblin, Edwin Theodore Wood, Syracuse; John Jepson, Alpine, Arizona; Franklin Whitehouse, Lakeview; Lorenzo J. Brown, Jr., Nutrioso, Arizona; Arthur Ellingford, Idaho Falls, Idaho; Harold Paul Jennings, Salt Lake City. For the Scandinavian Mission—David Blomquist, La Belle, Idaho; John Johnson, Jr., Prospect, Idaho; George D. Hanson, Providence. For the Swiss and German Mission—Thomas W. Vickers, Nephi; Frank W. Fuhriman, Wm. R. Zollinger, Providence. With the company of missionaries were Dr. L. W. Snow, of Salt Lake City and Christian Zippert, of Providence, the former is on his way to Germany on business, and the latter is on a visit to Switzerland.

RELEASES AND APPOINTMENTS.—On account of the illness of his wife, Christopher Wilcock has been honorably released from laboring as a Traveling Elder in the Liverpool Conference to return home, November 11, 1897.

Wilford Robinson has been honorably released from laboring as a Traveling Elder in the Liverpool Conference to return home November 11, 1897. On account of the death of his partner in business Elder Robinson has been released to attend to matters that require his presence at home.

Abraham M. Wilde has been honorably released from presiding over the Manchester Conference to return home November 20, 1897.

James M. Cook has been honorably released from laboring as a Traveling Elder in the Manchester Conference to return home November 20, 1897.

Charles E. Rose has been released from the Newcastle Conference and appointed to labor as a Traveling Elder in the Liverpool Conference.

Raymond McCune has been released from the Nottingham Conference and appointed to labor as a Traveling Elder in the London Conference.

Elder John G. Wheeler who came here about two months ago, chiefly for the purpose of getting genealogies and doing missionary labor among his relatives, returns home on November 11, 1897.

Richard H. Hamblin and Arthur Ellingford have been appointed to labor as Traveling Elders in the London Conference.

John Jepson and Lorenzo J. Brown, Jr., have been appointed to labor as Traveling Elders in the Newcastle Conference.

Edwin Theodore Wood has been appointed to labor as a Traveling Elder in the Cheltenham Conference.

Franklin Whitehouse has been appointed to labor as a Traveling Elder in the Birmingham Conference.

Harold P. Jennings has been appointed to labor as a Traveling Elder in the Nottingham Conference.

SHEFFIELD CONFERENCE NOTICE.—A Conference of the Latter-day Saints in the Sheffield Conference District will be held in Arcade Hall, Market Hill, Barnsley, on Sunday, November 21, 1897. Meetings will commence at 10:30 a.m., and at 2:30 and 6:30 p.m.

NOTTINGHAM CONFERENCE.

A CONFERENCE of the Latter-day Saints in the Nottingham Conference District was held on Sunday, November 7, 1897. Services were held at the Gladstone Lecture Hall, Nottingham, at 10:30 a.m., and at 2:30 and 6:30 p.m.

There were present, Elders Rulon S. Wells, Jos. W. McMurrin and Edwin F. Parry of the presidency of the European Mission; Geo. Shorten, President of the London Conference; Elder John G. Wheeler of the Birmingham Conference; President Thomas Bailey and the Traveling Elders of the Nottingham Conference.

The general authorities of the Church and the presidency of the European Mission were presented and unanimously sustained. Elder Thos. Bailey was sustained as president of the Nottingham Conference, and the following named Elders were sustained in the districts as follows: B. S. Wilson and Geo. Paice in the Uttoxeter district; T. H. Cartwright and C. W. Hatch in the Derby district; Wm. Green and A. L. Cole in the Leicester district; N. L. Gardner and Daniel Whipple in the Loughborough district; Henry Blackburn and Stephen Parkin in the Eastwood district; W. E. Randall and J. A. Hunt in the Mansfield district; John H. Taylor, Geo. Humphreys and Raymond McCune in the Nottingham District.

Elder Thomas Dunn was sustained as president of the Nottingham Branch; Elder James Betteridge was sustained as president of the Hucknall Branch; Elder Emmanuel Saxton with John Cuthers and Luther Buch as his Counselors was sustained as president of the Arnold Branch; Elder John Spiers was sustained as president of the Derby Branch; Elder Geo. Calladine was sustained as president of the Belper Branch.

President Bailey read the statistical report for the past eight months, as follows: Seventies, 17; Elders, 23; Priests, 10; Teachers, 8; Deacons, 14; members, 287; total, exclusive of missionaries from Zion, 342. Houses

visited in tracting, 20,534; by invitation, 232; conversations, 2,742; tracts distributed, 88,742; books distributed, 234. Public meetings, in-door, 611; out-door, 541; Sunday School sessions, 109; M. I. A. sessions, 13. Number of baptisms, 26; emigrated, 10.

The speakers in the morning meeting were Elders Thos. Bailey, Geo. Humphries, T. H. Cartwright, W. E. Randall, Henry Blackburn, C. W. Hatch and N. L. Gardner. The speakers at the afternoon meeting were Elders Geo. Shorten and Raymond McCune.

At the evening meeting Elders Jos. W. McMurrin, Sister A. W. McCune, Elders Edwin F. Parry and Rulon S. Wells addressed the congregation upon the principles of the Gospel and the condition of the people of Utah. Bro. Wm. Green and Sister Annie Wells rendered a duet in the evening meetings.

The meetings were well attended by both Saints and strangers.

On Saturday evening at 6:30 p.m., at the chapel in Shakespeare Street, a Mutual Improvement conference was held, which proved to be a very interesting meeting.

The program consisted of lectures by Albert Henson and Luther Buck, readings, songs and recitation, by Stephen Parkin, Bessie and Edith Cable, R. Burdett, Annie and Flora Spiers, Emma Billings, Annie Wells and Madeline Wells, (aged 3 years), and addresses by Elders Lewis Hunsaker, Wm. Green, J. A. Hunt, A. L. Cole, Geo. Shorten, Jos. W. McMurrin, Sister A. W. McCune and Elder Thos Bailey.

Monday morning, November 8, a Priesthood meeting was held at the Gladstone Lecture Hall. The Elders reported their labors for the past summer. Much valuable instruction was given to the Elders for their encouragement and benefit by Elders Wells, McMurrin, Parry and Bailey.

JOHN H. TAYLOR, Clerk of Conference.

INFLUENCE OF THE SPIRIT OF GOD.

THE Spirit of God has moved upon men of many races to search for the truth and to acknowledge how little they knew about it. We have met with very many such in the lands of Christendom. The father of the writer, before hearing the Gospel preached by the Elders of this Church, told a sister of his who afterwards became the wife of President John Taylor, in reply to her entreaties for him to become a Methodist, that he could not believe that doctrine, because it was not in accordance with the scripture. Said he, "I can prove to you from the Bible that it is not scriptural; but why should I do this? You are happy in that belief, I cannot give you anything better, and therefore I ought not to unsettle your mind. But I cannot believe that doctrine." And this has been the case with hundreds and thousands of people who afterwards received the Gospel when it was preached by the Elders.

Before the announcement by Mohammed that he was a prophet, there were many thoughtful minds in Arabia who had their views about religion and truth. One of these was a very striking and touching figure by the name of Zaid, son of Amr, whom the world has styled the John the Baptist of

Islamism. Zaid was in the habit of visiting the sanctuary which the Arabians claimed that Abraham himself had built, and which to-day annually attracts hosts of pilgrims from all parts of the world. It is known as the Caaba. With his back resting against this building, Zaid reproached the Arabians for the idolatry with which they had defiled the sanctuary, and then cried out, "O Allah," [meaning, O God,] "if I but knew what form of worship was most pleasing to Thee, I should adopt it; but I know it not." A shining example is this of the cry of an honest soul desirous to know the truth and willing to obey it. In those days of idolatry there were men, honest and sincere, who desired the truth, and even the partial truths that Mohammed revealed they gladly embraced.

It is an interesting chapter in the history of Mohammed that, after receiving what he claimed were revelations, he felt as if a book had been written upon his heart. Frightened, and believing himself possessed of evil spirits, he confided his feelings to his wife, Khadija, a woman, though fifteen years his senior, whom he loved exceedingly. She was the first to assure the prophet as well as to believe in his word. "God is my support," she said to him; "He will not suffer thee to be a seer in whom none will have confidence. Thou always speakest the truth. Thou art never well wanting in thy word. Our kinsmen know thee as well as I. He who holds the life of Khadija between his hands is my witness that thou shalt be the prophet of this nation. Assure thyself, and banish trouble from thy mind." This was a great comfort and strength to Mohammed, and the Mohammedans revere her memory and call her "The Great." It is said that Mohammed himself ranked Khadija among the four perfect women. The three others were the Virgin Mary, the converted woman of Pharaoh who persecuted Israel, and Fatima, the only daughter of Mohammed and the wife of Ali.—GEORGE Q. CANNON, *in Juvenile Instructor.*

AN EXPERIENCE WITH A BEAR, OR REAL DANGER.

WHEN I was a child about eight years of age, my parents moved from Ogden, Utah, to Idaho, where an aunt of mine lived. My aunt's husband had a half-tame bear, which he kept tied by a chain to a post. I say half-tame, because it was not quite so wild as those which have run at large all their lives in our mountain fastnesses. There were but two persons who could enter its ring with any degree of safety. These were my uncle, and my cousin, a young lady. No one else ever ventured within reach of Mr. Bear's paws, for fear he might wish to embrace them too warmly. Once a little dog happened to enter the ring and before he could make his escape, the bear had seized him and broken his back. A coyote also shared the same fate, so that we children, or indeed any one, knew full well the danger of going too near Bruin.

At one side of his ring and not far from the post to which he was tied, the bear had dug a hole for himself. It was quite a large, deep one, and when he retired within it nothing could be seen of him excepting the portion of his chain which reached from the pole to the opening in the ground. He was in the habit of going into this hole during the day and

remaining there for some little time. It was supposed he did this for the purpose of taking a nap, however, as no one ever ventured to call on him in his seclusion, no one ever learned just what occupied him while he was thus stowed away.

Being somewhat of a daring disposition, one day while Bruin was supposedly taking his afternoon nap, I thought it would be grand to be able to boast of having been in his ring. Accordingly I crossed the mark which had been worn by his constant travels round and round at the end of his chain, thinking to make a short cut across one side of the space thus enclosed. But, child-like, I had not counted the cost of my daring undertaking. Asleep or awake, the bear heard or smelled my presence, and before the space was half crossed he was out of his cave and after me. Try to imagine yourself within reach of a blood-thirsty, almost entirely wild bear, with only three feet between his terrible jaws and you. Dear reader, if you can imagine yourself in such a plight you can understand how a child of eight years felt and how she ran.

Of course I reached the outside of the ring in safety, or you would not be reading this story. No one knew of the experience, until I told it myself, for no one had seen me enter the ring.

Now, the object of relating this true incident is to impress upon my young readers the necessity of staying out of danger. As in the case of this bear, sin cannot harm you if you go not in his way. There is something alluring in his charmed circle, which if we permit, will draw you and me toward it. We may think it will be grand to do so and so, and will comfort ourselves with the assurance that Satan is out of sight and therefore cannot see us entering upon his grounds. But just so sure as we trespass upon his premises, he will come out of his hiding place and be after us. Should we perchance, be quick enough to escape his clutches he will leave a mark upon our memory which time cannot erase. Too often those who enter upon his land, are overtaken and crushed by this cruel monster.

Watch well, therefore, thyself that thou enterest not within the enemy's reach, for on the outside of that circle he cannot come.

The bear had he caught me, would have destroyed my body, through the fault of none but mine; but Satan, should he catch you, will destroy the soul, and were you ever to escape from his bondage, the marks of his cruel hands will remain, which the healing balm of eternity cannot erase.

—BERTHA HAYES, *in the Juvenile Instructor.*

THE CHINESE LANGUAGE.

THE characteristic that marks the tongues of Eastern Asia is the contrast between the written and the spoken language. While in other languages the written words conform to the spoken, the very opposite of this is the case in Chinese. The two are opposed to each other, and the one does not furnish the slightest clue to an understanding of the other. This is owing to the fact that the written Chinese, like the old Egyptian hieroglyphics

is a picture language. In the course of centuries the significance and forms of these pictures naturally changed, and, as at present employed, they do not present even the rudiments in shape or meaning that they presented when originally adopted. In addition to this a sort of abbreviated method of writing has been introduced, especially in business transactions, which has still more obliterated the original pictures. Facts like these give some idea of the difficulties of the Chinese language, which are much greater than those of any existing European language. To appreciate this we need only to consider that for every idea there must be a separate written sign, so that for even a moderate knowledge of written Chinese the reader must be acquainted with some 3,000 to 4,000 picture signs. To this must yet be added that in the course of centuries the significance of these signs has frequently changed altogether. He who is able to read a modern Chinese book may be utterly incapable of understanding one written 2,000 years ago. To learn to read the Chinese literature accordingly requires decades of study. And just in this fact, that the Chinese language has been petrified in the very first stages of its development, is found the key to the solution of the history of the Chinese Empire, especially its antagonism to all foreign influences. The educated Chinese find that the acquisition of even a modest knowledge of the classics of their own literature requires such Herculean efforts that they have no time to devote to foreign thoughts. The fact of the matter is that only the "upper ten thousand" of China have anything like a knowledge of their literature. The great mass of the people are content to know those signs that are absolutely necessary for ordinary life, many of this class being acquainted with scarcely one hundred picture signs.

The result of this state of affairs has been very peculiar. While in other countries where there are various dialects, such as Germany, France, &c., those who speak these dialects can understand each other as soon as they drop their dialectic peculiarities and make use of the common literary language of the land, this is not at all the case in China, for the simple reason that such a common literary spoken language does not exist. The various Chinese dialects have accordingly developed such peculiarities that they have practically become independent tongues. Thus the average Chinaman from Peking cannot understand his compatriot from Canton. Although both employ the same sign for the same idea, each pronounces it his own way, and he cannot be understood by the other unless he reduces what he desires to say to a written form. Thus it happened in Berlin that the Lector of North Chinese and the Lector of South Chinese in the Oriental Seminary could confer with each other only by written signs until the one learned the peculiar pronunciation of the other. There are perhaps five leading dialects in China, of which that current in the Peking district is the most widely spread, covering a large portion of northern China. Yet even in this leading dialect there are only from 400 to 420 monosyllabic words, and with this meagre number the Chinaman is compelled to express all his thoughts and ideas. This is done largely by changing the pronunciation and the accent of words, so that by this process one and the same word may be employed

to express quite a number of ideas. It is accordingly quite natural that no other language on earth has been able to develop such an abundance of plays on words and similar linguistic peculiarities as in the Chinese. In this way a single syllable may have many meanings. Thus the syllable "ji" in "Wade's Handbook" receives no fewer than forty-nine different meanings.

Learning to *speak* Chinese is in many respects easier than it is to acquire a speaking knowledge of some European languages. It is, however, necessary to distinguish sharply between kindred sounds, such as *d* and *t*; *k* and *g*. In addition, it is difficult for a European to acquire certain sounds which are peculiar to the Chinese. After the pronunciation has been acquired, it is only necessary to learn a list of words; for the Chinese have no grammar, no syntax, no conjugations, no declensions. The words are simply placed side by side in exceedingly primitive order, a change not even being made to distinguish a question from a declaratory sentence, the stereotyped order being subject, predicate, object. The few grammatical rules that do exist deal almost entirely with the significance and proper position of certain particles that determine the meaning of words and their syntactical relations.—M. LEISERING, *in the Daheim* (*Leipsic*).

THE SAGACITY OF RATS.

Some years ago, as an east-coast collier was going up the Thames, a bargeman gave a warning shout, and on looking over the side the sailors saw a rat with its head out of a small hole which it had gnawed in the side of the ship. It was lapping the water like a dog. The collier was beached at once to avoid swamping. It is probable that the bursting of one of these sipping places accounts for the strange stampedes of rats from doomed ships which forms a fixed tradition of the sea. Quite recently an old man died in a Yorkshire seacoast town, who, when a lad in his teens, was the sole survivor from the miseries of a water-logged ship. For more than two weeks the crew lived on the tops in huts of sails, with no water to drink but the dew they lapped from the masts and yards. As they were unmooring from New York on their fatal voyage, the rats with which the ship swarmed began to troop out in such numbers that they stopped hauling in the cables to let them pass. Stampedes, of course, take place for reasons known only to the rats themselves. As a Clyde schooner lay moored in a West Indian harbor next to a brig infested with rats, the crew were startled one day by a shout from the captain of the brig: "See what a brood I am sending you!" and, looking over the side, they saw a stream of rats swimming in Indian file from the brig to the schooner. The sailors immediately pulled up all the loose ropes hanging over the sides, and stationed themselves with sticks and belaying pins in the fore and main chains, while two of the apprentices got into the boats and attacked the rats in the water—the rats with wonderful instinct and skill diving to avoid the blows. A curious case of rat engineering occurred some years ago in Brussels, showing great